

Dialogical Method of Teaching and Learning in The Perspective of Hadith Shareef

Bahrul Ulum*

bahrul.ulum@uai.ac.id

Islamic Education Department
University of Al-Azhar Indonesia, Indonesia

Corresponding author*

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ABSTRACT

Education and teaching require skills and methods to ensure that students can easily understand the lessons. As a perfect example, Prophet Muhammad Peace Be Upon Him (PBUH) was an excellent educator, and his students became the first generation of the best Muslims in a short time. This study aims to know the teaching method based on the Hadith Shareef, especially the dialogical method, and to determine the relevance of the application of the method to educate students. The research methodology used in this study was a library study by applying a qualitative research approach through observation and analysis of educational methods that are addressed by the Hadith in order to analyze examples of dialogue between the Prophet and his companions. The findings of the study indicate that the dialogical method is very effective in teaching and learning because the concept of education in the perspective of Hadith is not just transferring knowledge, but also instilling faith in the souls of the students and producing students who are pious and have noble character. In light of the findings of this study, it can be concluded that from the perspective of Hadith, dialogue is a very effective method and applicable in learning and teaching.

Keywords: Dialogical method in Hadith, Prophet dialogue, learning and teaching method, education in Hadith.

INTRODUCTION

Teaching and learning methods are essential elements in the educational curriculum, as it is a set of organized activities designed and used by teachers to help students in achieving their learning goals. A teaching method is considered a mean for teachers to achieve the goals of the educational process with all of its educational, behavioral, moral, and physical contents. There are a variety of styles and models of teaching methods, such as exemplary method, storytelling method, habituation method, lecture method, dialogical and discussion method, and other methods. In the context of learning, such learning models can be interpreted as a teaching plan that shows certain learning patterns (Trianto, 2010). The teacher should not use only one method of learning and abandon other methods but it depends on the nature of the information and science he wants to convey to students. A teacher who wants to achieve the best results in teaching will use more than one method in his lessons. The teacher would choose those methods or even combines them according to his needs. One of the excellent teaching methods is the dialogical method. The benefits of posing and discussing questions are greater than those of mere repetition since in [discussing questions], there is repetition and an additional element (Al-Jarnuzi, 2003). Islamic scholars realized the importance of dialogue in education, and even Ibn Khaldun asserted that the easiest way to hone the sharpening of intelligence in science is to raise the mouth and train it to speak through debates and dialogues on various scientific issues. It is this strategy that brings him closer to achieving the goal (Ibn Khaldoun, 2001).

The limited non-Arabic language resources discussing the educational method of the Prophet's Hadith Perspective makes this topic necessary to be explored and discussed more deeply. In addition, this is expected to encourage education experts to continue to explore educational concepts and methods according to the Prophet Muhammad PBUH's teachings so Muslim educators will not see that the West as the only source of educational theories. The Hadith of the Prophet paid great attention to educational services in the form of educational concepts and methodologies and their effectiveness in nurturing individuals, guiding and motivating them, while the methods are also the sides of the specificity and excess of the growth of the children's intellectuality, psychology, and physique (Ulum, 2020). Based on the foregoing elaboration, this study was intended to examine the method of dialogue in teaching and learning in the hadith of the Prophet PBUH. This study was aimed to explore the teaching method based on the Hadith Shareef, especially the dialogical method, and to determine the relevance of the application of the dialogical method to educate students in formal and non-formal educational institutions. Accordingly, systematic learning models, such as deep dialogue and critical thinking, can be implemented to shape the character of students.

The Deep Dialogue and Critical Thinking learning model is a learning model that concentrates on learning activities to gain knowledge and experience, through in-depth dialogue and critical thinking (Ketut, 2010). Dialogical method is a learning approach where teachers and students are involved in interactive conversations; thus, learning becomes a combined effort where knowledge and understanding are constructed simultaneously (Montessori et al., 2021). The dialogical method is a fundamental educational method that creates an atmosphere of positive educational interaction between students and teachers by involving them in the educational process, mainly when it is applied properly. This method stimulates thinking, engages the participation of students, allows them to ask questions and have discussions, and teaches them how to respect the opinions of others. This method can help teachers develop the learner's personality in terms of cognition, emotions, and skills. In essence, the dialogical method is developed based on a research process by collecting analyzing data, and then discussing it in classroom so that each student will obtain learning materials

from his peers, and thus all students participate in compiling the materials.

RESEARCH METHOD

The research methodology used in this study was library research. Made S. Diarsini mentions the statement of George, M. W. that library research is a kind of research that collects data by learning and understanding it by having a close relationship with the problem from theories, books, and documents (Diarsini et al., 2022). In this study, data (hadiths of the Prophet PBUH) were collected from trustworthy books of Hadith Shareef and books or articles related to dialogue as teaching and learning methods or the so-called literature observation. The researcher then examined and analyzed these hadiths by using a qualitative research approach through observation and analysis of educational methods applied according to the Hadith Shareef, especially dialogical methods, and subsequently analyzed dialogues between the Prophet Muhammad PBUH and his students in order to gain the important points contained in the dialogues. The collected data was then classified according to the type and nature of the dialogues. The dialogues that took place between the Messenger of Allah and his disciples were then described comprehensively in order to get a clear and complete picture and were then summed up to formulate answers to the problems that had been formulated.

FINDINGS AND DISCUSSION

The Definition of Dialogue

The term "dialogue" refers to work consisting of a conversation between two or more persons," (Harper, 1960). While the word dialogue in Arabic is interpreted as *al-Hiwar* (الحوار), in the dictionary of Mukhtar as-Shahah (Ar-Razy, 1986). The word *Al-Hiwar* means to return to a matter, conversation, and answer. According to the dictionary of Al-Mu'jam al-Wasit (Majma'-al-Lughah-al-'Arabiyyah, 2004), a dialogue is a conversation between two or more people in a fictional story or a conversation between two actors in a play.

Meanwhile, according to the term, dialogue is a teaching method that allows direct two-way communication because, at the same time, there is a dialogue between educators and students (Mukhlisin et al., 2021). Leonard Swidler mentions that dialogue is a conversation on a common subject between two or more persons with differing views, the primary purpose of which is for each participant to learn from the other so that s/he can change and grow (Leonard, 1992). Nahlawi defines dialogue as a conversation between two or more people on the same topic or purpose through questions and answers (An Nahlawi, 2008). Prophetic dialogue is everything that took place between Prophet Muhammad (PBUH) and any individual in the Islamic community in reaching the truth, whether this dialogue is started by the Prophet or by anyone else (Alzbon & Smadi, 2013).

The Word Dialogue/Hiwar in Hadith Shareef

The word of *Hiwar* in the Hadith of the Prophet is obtained not in the form of *masdar* (الحوار), but in other derivative forms such as the words *حَاوَرَهُ*, *حَاوَرَهُ*, and *حَاوَرَهُ*, as the following hadith:

عن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: ".... وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ



أَوْ قَالَ عَدُوَّ اللَّهِ وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ"

"I heard the Messenger of Allah PBUH saying: "..... and he who labels anyone as a disbeliever or calls him the enemy of Allah and he is not so, his charge will **revert** to him." (An Naesaburi, 2006). Imam Al-Munawi said that the meaning of حار عليه means that the word goes back to the one who said it (Al-Munawi, 1972).

In a hadith narrated by Abu Darda, there is a word that shares root word with the word الحوار, namely the word محاوره:

عن أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ كَانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحَاوَرَةً، فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ، فَأَنْصَرَفَ عَنْهُ عُمَرُ مُغْضَبًا، فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ، فَلَمْ يَفْعَلْ حَتَّى أَعْلَقَ بَابَهُ فِي وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"There was a **dispute** between Abu Bakr and `Umar, and Abu Bakr made `Umar angry. So `Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but `Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to Allah's Messenger PBUH while we were with him." (Al-Bukhori, 2008). Ibn Hajar explained that the word مُحَاوَرَةٌ Means dispute or debate (Ibn Hajar, 2001).

While in a hadith narrated by Abdullah bin Sarjes, there is the word الحُورُ.

عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَافَرَ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَأَبَةِ الْمُتَقَلِّبِ وَالْحُورِ بَعْدَ الْكُورِ.

"When the Messenger of Allah [PBUH] traveled, he would say: "O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, from **loss** after plenty." (At Tirmidzi, 2016). Scholars argue that the meaning of the word الحُورِ is النقصان means lack.

From the above hadiths, we learn that the root of the word dialogue can be found also in the hadiths of the Prophet PBUH, although the word does not refer to the equivalent of the word dialogue i.e. الحوار but in other words.

Educational Dialogue In The Hadith Of The Prophet

Dialogue is widely carried out in various fields because it is everyone's daily communication. In this study, the author attempted to focus on dialogues related to education, namely the dialogue of the Prophet with his students in the context of teaching and learning. The Prophet often used dialogue to educate his companions, to guide them, and prepare them to become successors and become the next generation of educators. The dialogue usually begins with a question from the Prophet himself or a direct disciple, and sometimes the question comes from the Prophet but the answer is also from the Prophet himself. The Prophet PBUH was the best teacher for his *ummah* and all men. The Prophet's dialogue also had distinctive types and properties such as proselytizing dialogue, story dialogue, consultation dialogue, educational dialogue, and other dialogues. Among the dialogues of the prophet with his students is the dialogue he had with Ibn Abbas as in the hadith narrated by Sahal bin Saad:

عَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ أَصْعَرَ الْقَوْمَ، وَالْأَشْيَاحُ عَنْ يَسَارِهِ فَقَالَ " يَا غُلَامُ أَتَأْذُنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاحُ ". قَالَ مَا كُنْتُ لِأُوْتِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ.

"A tumbler (full of milk or water) was brought to the Prophet PBUH who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet PBUH asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allah's Messenger PBUH! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet PBUH gave it to him." (An Nasai, 2015).

Let us reflect on the dialogue between the Messenger of Allah and a boy while they were in a banquet, where a boy was on the right of the Prophet and the old men were on the left. Because putting the person on the right first is a Sunnah and respecting the parents is also a must, the Messenger of Allah asked the child for permission to give the drink to the old one first. Hearing the question from the Messenger of Allah, and since he knew that drinking from the former Messenger was a blessing, the boy replied, *"O Allah's Messenger PBUH! I will not give preference to anyone over me to drink the rest of it from which you have drunk."* Responding to the boy's answer, the Prophet did not scold him and did not reprimand him but agreed to the boy's answer. Look at the difference between the Prophet's treatment of children and the treatment of several parents to their children in a situation as indicated in this hadith, they said that such behavior was contrary to ethics and tradition ('Ajin, 2008).

In this hadith, the Prophet gives instructions for a teacher to pay attention to his disciple, preserve his rights, make him aware of his worth, accustom him to dare to express his opinion well and politely and have the courage to defend his arguments. So, learning must also be based on the development of soft skills (social interaction) because they are very important in the formation of the character of the children so that they can compete ethically and politely as well as interact with society. Soft skill education is based on mentality development so that students can adapt to the realities of life.

Another dialogue between the Prophet and the boy who threw stones at a date palm tree to eat its fruit is narrated by Rafe' bin Amr Alghifari, he said:

عَنْ رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنْتُ وَأَنَا غُلَامٌ، أُرْمِي نَخْلَنَا - أَوْ قَالَ نَخْلَ الْأَنْصَارِ - فَاتَى بِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " يَا غُلَامُ - وَقَالَ ابْنُ كَاسِبٍ فَقَالَ يَا بُنَى - لِمَ تَرْمِي النَّخْلَ ". قَالَ قُلْتُ أَكُلُّ. قَالَ " فَلَا تَرْمِي النَّخْلَ وَكُلْ مِمَّا يَسْقُطُ فِي أَسْفَلِهَا ". قَالَ ثُمَّ مَسَحَ رَأْسِي وَقَالَ " اللَّهُمَّ أَشْبِعْ بَطْنَهُ " .

"When I was a boy, I used to throw stones at our date-palm trees"- or he said: "the date-palm trees of the Ansar." I was brought to the Prophet PBUH and he said: 'O boy' - (one of the narrators) Ibn Kasib said: He said: 'O my son - why are you throwing stones at the date palm trees?' I said: 'So I can eat.' He said: 'Do not throw stones at the date palm trees. Eat from what falls to the ground from them.' Then he patted me on the head and said: 'O Allah give him enough to eat.'" (Ibn Majah, 2014).

Here the Messenger of Allah taught him the difference between legitimate and illegitimate food, such as the difference between eating dates that fell from trees because of the



wind, birds, or something else, and those fell after being struck by stones thrown at them. The Messenger of Allah could have advised him directly, but he preferred to talk to him to listen to his arguments, and then he directed them to the right ones. In his dialogue, the Messenger of Allah called the child with a call that made him feel an outpouring of love, sometimes accompanied by a *do'a* so that his direction and guidance had a deeper impact on the psyche of the learner.

In a dialogue, a teacher has many ways to do, the teacher can try to teach his student something if the student asks the teacher a question or if the teacher thinks that it is necessary to teach him something he does not know. The Prophet PBUH is the best teacher who teaches us this educational dialogue. Muath Ben Jabal said:

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: " تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ " حَتَّى بَلَغَ "يَعْمَلُونَ"، [السجدة: 16 - 17] ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفْتُ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّمْتُكَ أَمْكَ وَهَلْ يَكُوبُ النَّاسَ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاجِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟!".

"I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (peace and blessings of Allah be upon him) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House." Then he (peace and blessings of Allah be upon him) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (peace and blessings of Allah be upon him) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." [as-Sajdah, 16-17] Then he (peace and blessings of Allah be upon him) said, "Shall I not inform you of the head of the matter, its pillar, and its peak?" I said, "Yes, O Messenger of Allah." He (peace and blessings of Allah be upon him) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Then he (peace and blessings of Allah be upon him) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (peace and blessings of Allah be upon him) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?" (Ibn Majah, 2014).

In this dialogue, the Prophet involved several aspects, namely aspects of knowledge (cognitive), feelings, and action. A teacher must choose the best teaching method such as a sign or direct teaching where the Prophet PBUH took out his tongue and pointed at him and then he said: *'Restrain this'*. The teacher can also give praise to his disciple for the questions he asks,



in this hadith the Messenger of Allah said, "You have asked for something great." Dialogue is a learning model to motivate students to actively ask questions as long as the educator presents the questions and the students answer (Hamdani, 2011).

Another hadith narrated by Abu Umamah Al Bahily describes the Prophet's treatment of a young boy who came to him to be allowed to commit adultery. Abu Umamah Al-Bahili said:

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ فَنَّى شَابًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، انْزِدْنِي لِي بِالزَّيْنَاءِ. فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَرَجَرُوهُ قَالُوا: مَهْ مَهْ، فَقَالَ: ادْنُهُ، فَدَنَا مِنْهُ قَرِيبًا، قَالَ: فَجَلَسَ. قَالَ: أَتُحِبُّهُ لِأُمِّكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِابْنَتِكَ؟ قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِأَخْتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِعَمَّتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ. قَالَ: أَتُحِبُّهُ لِخَالَاتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ. قَالَ: فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ: اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ، فَلَمْ يَكُنْ بَعْدَ ذَلِكَ الْفَتَى يَلْتَوِي إِلَى شَيْءٍ.

"A young boy came to the Prophet and said, "O Messenger of Allah! Permit me to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" However, the Prophet said, (Come close). The young man came to him and said, (Sit down), so he sat down. The Prophet said, (Would you like it (unlawful sex) for your mother)! He said, "No, by Allah, may I be ransomed for you." The Prophet said, Neither do the people like it for their mothers. The Prophet said, (Would you like it for your daughter)? He said, "No, by Allah, may I be ransomed for you." The Prophet said, Neither do the people like it for their daughters. The Prophet said, (Would you like it for your sister)? He said, "No, by Allah, may I be ransomed for you." The Prophet said, Neither do the people like it for their sisters. The Prophet said, (Would you like it for your paternal aunt)? He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you?" The Prophet said, Neither do the people like it for their paternal aunts. The Prophet said, (Would you like it for your maternal aunt)? He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you?" The Prophet said, Neither do the people like it for their maternal aunts. Then the Prophet put his hand on him and said, O Allah, forgive his sin, purify his heart, and guard his chastity. 200

In this hadith, the Messenger of Allah PBUH laid down the main pillars that became the basis for forming a young man of faith, who was active and influential in the community. These pillars were manifested in the actions, behaviors, and words of the Messenger of Allah during dialogue with the young man. Some parents sometimes think that education can only be effective if it is done firmly and harshly. Rather, education is embracing, dialogue, understanding, and having the ability to balance between the child phase and religious education based on gentleness, patience, and being a good listener. Deep dialogue and critical thinking can be interpreted as conversations between people that must be realized in interpersonal relationships, mutual openness, honesty, and reliance on kindness (Suyatno, 2009). So, in a short time, the Prophet solved the problems faced by the young man without mentioning the postulates from the Qur'an and did not mention the resulting punishment, nor reprimanded him and scolded him, but treated him well. Easy words and elegant methods made this young man abandon his desire for adultery. Thus, learning character values is not only at the cognitive level, but touches on internalization, and real practice in the daily lives of students in society.

From the time of the Prophet until now, Islamic education has methods that are implemented in raising and educating children, bringing them to perfect maturity. This balanced education has been able to answer challenges and eliminate the perception that Islamic intellectual production is characterized by stagnation and cannot keep pace with events and developments. The method of dialogue has an effective and essential role in educating the child, even the method of dialogue is a way to develop human thinking, regulate his behavior and emotions, and build his honorable personality to achieve truth and success in all areas of his life.

From the hadiths above, we can also explore the values or qualities that a teacher should have as shown by the Prophet to Ibn Abbas, Rafe' bin Mar, Muath bin Jabal, and young people. These qualities include patience, tolerance, forbearance, kindness, leniency, exemplary, generous, appreciative, and respectful. There is no doubt that the Qur'an contains many truths and morals that were presented in many ways, moreover, we find that the Qur'an has been distinguished by its great reliance on the method of dialogue, teaching it to people, and its role in conveying sublime meanings, through which the values of Islam can be established in the souls of its people and elevated to the highest levels of civilization.

One example of dialogue in the Qur'an is the story of the conversation between the Prophet Moses PBUH and the Prophet Al-Khidr PBUH, which is immortalized in Surah Al-Kahf verses 66–70:

Moses said to him, "May I follow thee, on the footing that thou teach me something of the (higher) truth which thou hast been taught?" (The other) said, "Verily, thou wilt not be able to have patience with me!". "And how canst thou have patience about things about which thy understanding is not complete?". Moses said: "Thou wilt find me, if Allah so will, (truly) patient; nor shall I disobey thee in aught." The other said, "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

Moses offered himself to follow Al-Khidr with all great prophetic politeness and humility after he admitted to himself his lack of knowledge and to Al-Khidr to have knowledge, and this is what the verse indicates "Moses said to him, *"May I follow thee, on the footing that thou teach me something of the (higher) truth which thou hast been taught?"*"

Benefits and Impacts of Dialogue between Teacher and Student

Dialogues between teachers and students must be done in an educational process because dialogue is considered one of the teaching methods that a teacher must take and implement. This method aims to stimulate and motivate students' thinking and explore the nature, experience, and knowledge of various kinds, achieving postulates and results through question and answer and discussion (Zintānī, 1993). Some of the benefits of the method of dialogue between teachers and students include:

1. To develop social relationships

Dialogues between a teacher and students will foster a relationship between them. Taking and giving through dialogue are very beneficial because dialogue will overwhelm the relationship between teacher and learner and create motivation and achievement simultaneously (Daud, 1999). Dialogue between teachers and students

will develop this relationship, and teachers must be airy to listen to the problems they face and find joint solutions that suit their situation and condition (Abu Al Fatuh, 1983).

2. To develop skills

The benefits of dialogue between teachers and students can develop the skills of the students. Zaitun states that dialogue can help students gain communication and interaction skills, in particular, the skills of speaking, expressing opinions, and managing dialogue (Zaitun, 1995).

3. To develop thinking

A teacher who is successful in managing dialogue is a teacher who can ask questions well, “effective questioning helps students to think more intelligently about the important issues under study. It also brings a dynamic quality to class discussion, charging it with a positive energy that illuminates understanding and enlivens the entire class (Wassermann, 1992). Because the dialogue between teacher and student aims to develop students' way of thinking in solving problems creatively.

Meanwhile, dialogue, according to Nahlawi, has deep impacts on the speaker as well as the listener in a conversation. Among those impacts are:

1. The dialogue takes place dynamically because both parties are directly involved in the conversation, not boring. The two parties pay attention to each other, if one does not pay attention, he certainly cannot follow the other party's way of thinking. The truth or error of each can be known and responded to on the spot. New topics are often found in such talks. This method works like a free discussion, but the teacher leads the conversation towards a specific goal.
2. The listener is interested in continuing to follow the conversation because he wants to know the conclusion. Thus he would follow attentively, not bored and full of vigor.
3. This method can evoke feelings and cause impressions in the soul, which helps to lead a person to find his conclusions.
4. If dialogue is done well, fulfilling the morals of Islamic guidance, then they of dialogue is carried and out, the attitude of the people involved, will influence the participants, thus leaving an influence in the form development of moral education, attitudes in speaking, respecting the opinions of others, and so on (An Nahlawi, 2008).

CONCLUSION AND RECOMMENDATION

Conclusion

Dialogue is a modern necessity, especially in this era in which the world has become like a small village. Dialogue has become a necessity imposed on us by this enormous revolution that had never occurred to us, the communications revolution. Those who reflect on the hadiths of the Prophet PBUH and his biography will realize that Prophet Muhammad PBUH was a great educator. The Prophet's dialogue was not limited only between him and the adults; the Glorious

Prophet also dialogued with children, listened to them, hugged and stroked their hair, never underestimated their thoughts, and never ignored their feelings. Likewise, the Messenger of Allah PBUH was the best who used dialogue in his teaching, he knew well the functions and benefits of dialogue, the ethics and art of dialogue, and he practiced it in the best possible way of all time. Nevertheless, many educators try to find educational methods such as dialogue and communication with others through Western books, whereas if he explores and studies the hadiths of prophets and *Sirah nabawiyah*, he will undoubtedly find them all. The method of dialogue applied by the Prophet is likely to be applied effectively in both formal and informal schools. The method of conveying information through dialogue will bring many benefits to all parties involved in the dialogue and other parties who are listening, especially when it is applied in the context of education and teaching.

Recommendations

The recommendations of this study are: for all Muslim educators to continue to explore and develop educational methods established by the Prophet PBUH, and the most important thing is that an educator must be able to implement the ethics and traits of a great educator like the Prophet PBUH. A teacher is expected to analyze the most relevant methods before applying them in class because there are so many types of methods used in learning. Applying the dialogical teaching method like the one applied by the Prophet in the era of sophisticated information technology is very important, so that for this reason, it is necessary to pay more attention to the steps to be taken in each lesson.

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About The Author



Bahrul Ulum is a lecturer at the Department of Islamic Education, University of Al Azhar Indonesia. He graduated from The World Islamic Science and Education University, Jordan, with a PhD in Hadith and it Science, Masters in Hadith and it Science from Al-alBayt University, Jordan, and Degree in Usuluddin from Mutah University, Jordan. His research interest is in the area of Hadith and it science, sharia, and education. Bahrul has written several articles.